

Community



(CFM's "Social Harmony" Inquiry Book)

"I think it's because our skin isn't green."



(CFM's "Social Harmony" Inquiry Book)

"What color was your skin?"

Organization

Takes Racial Tension Bull by Horns

LAST OCTOBER the Christian Family Movement—a national movement to Christianize work, family, and leisure time—grabbed the racial-tension bull by its horns. Its 1956-57 program on Social Harmony was launched, the annual handbook stated, because the problem is an immediate one, occupying headlines in the daily press, and because "Catholic families, as members of the Mystical Body of Christ, have not only the right but the duty to concern themselves with this problem." With courage and hope the CFM planned six consecutive meetings dealing with civil liberties, housing, economics, recreation and entertainment, education, and communication of attitudes.

Reception of Program Interesting

This was the program; its reception was interesting. Canvassing one Northern city for results of the Social Harmony study, we encountered some enlightening situations. While not comprehensive, this report indicates the depth and complexity of the problem.

This city is typical of most throughout the United States, in that the question of race relations is becoming increasingly difficult to ignore. The 1950 census showed a steady

increase in the non-white population. Housing is an acute problem; city population averages 17,000 people per square mile, while in a typical all-Negro area the density is 69,000. In its race relations the city is at best preserving an uneasy surface calm.

Some Choose Substitutes

In the face of this situation, many of the city's CFM groups used substitutes for several of the Social Harmony inquiries, while others followed the entire national program. One CFM group on the near north side, though hostile to the whole idea according to its chaplain, took three of the six inquiries on racial situations. Another group on the south side was told by its pastor that they could take only three inquiries, and only then on condition he choose the three. But a member of still another section in a south side parish told us, "There are now two Negro families in our parish. We feel the immediacy of the problem and really want to do something about it. We took all six inquiries!"

The gospel inquiry for the first meeting of the program
(Continued on page 4)

Education Bill Needs "Rider" *Education*

LAST SESSION, Congress refused to approve any Federal Aid to Education legislation.

This session we have been promised another try. We have also been promised by the redoubtable Adam Clayton Powell another amendment forbidding distribution of federal aid to any state which segregates.

Present administration efforts to pass the Civil Rights legislative bundle (see "You Still Here?") have been interpreted by some as a way to take off pressure for Powell's integration rider on the school aid bill.

President Eisenhower explicitly asked Congress to pass federal aid to schools "uncomplicated by provisions dealing with the complex problems of integration."

We do not object to federal aid to education. In fact, we wish to see such aid passed. The *New York Times* cited the serious need:

On the eve of World War II there were 25 million children in the United States public school system. Then came a boom in marriages and births, beginning in wartime and continuing since. Pupil registration has spiraled to 35 million and is increasing at a rate of a million a year.

School construction, curtailed during World War II, has failed to meet the need. In many instances the states and local communities lack the wherewithal to pay construction costs. Nearly one million children are now forced to attend school in half-day or double sessions, and almost every region in the country is faced with over-crowded classes and make-shift classrooms.

One deplores that it is likely there again will be opposition to federal aid by false-economy-minded congressmen.

However, we do not support such aid without the integration amendment.

If the rider tips the balance and kills school aid, that is unfortunate—but the matter is important enough, we believe, we would rather see this happen.

A somewhat similar situation prevailed in Illinois a few years ago. There was no state law requiring school segregation, but some districts in the southern tip had segregated schools. (Illinois' southern end is south of Paducah, Kentucky.) Then the late State Senator Charles Jenkins attached a rider to state appropriations to schools, requiring that funds be cut off if the district segregated students.

With the rider, it was possible for the first time to end school segregation throughout the state.

Passing federal aid to education without requiring its recipients to live up to the law of the land would be equivalent to saying to the segregation die-hards:

"You really shouldn't be discriminating against Negroes in your schools, stigmatizing them as unequal and setting them off for a whole series of discriminatory life experiences, but it really isn't so bad."

"Just to show you that the nation doesn't mind your little pécadilloes, we're going to let you have several million to build more segregated schools."

—Mary Dolan

Immigration Bill Ingenious *Immigrants*

AS HE HAS DONE in previous sessions, Representative Emmanuel Celler (Democrat, New York), introduced an immigration bill to the 85th Congress.

Celler's bill abolishes the racist-minded "national origins" principle, described last month in *COMMUNITY*, in favor of an ingenious and much more equitable system.

Under his bill the total number of immigrants admissible yearly would be raised from the current 154,657 to 250,000. These would be divided into five preferential classes, to be allocated on an annual flexible basis by the President:

(1) The Family Unification class: blood relatives of United States citizens;

(2) The Occupational class: those with skills or knowledge especially valuable to this country;

Fleeing Persecution

(3) The Refugee Asylum class: those fleeing from persecution because of their race, color, creed, national origin or opposition to totalitarianism;

(4) The National Interest class: those whose coming would advance this country's interest by strengthening areas in the free world from which emigration would relieve political and economic difficulties; and

(5) The Resettlement or "newcomer" class: those seeking to immigrate to this country and who do not come within any of the other four groups. This could be used to provide an opportunity for people from areas which have not hitherto supplied large numbers of immigrants to this country.

Up to 50 per cent of the total could be allocated in a given year to the Family Unification class; up to 20 per cent to each of the other categories. No more than 15 per cent of the total could come from any one country. In times of national emergency the President could reduce or postpone admissions.

Immigration and Domestic Peace
The fourth classification, providing for the relief of countries beset by economic difficulties, is an attempt to recognize in our immigration laws the evident relation of population problems to domestic peace, hence to world peace.

An example of the need for such recognition is Italy, facing, as she chronically does, problems of poverty and unemployment aggravated by population pressures. The Italian ambassador, speaking in Chicago recently, said that to relieve such pressures Italy needed to send 50,000 immigrants annually to the United States, instead of the approximately 6,000 now provided for in the McCarran Act. His plea was seconded by Chicago's Cardinal Stritch. Such additional assistance, which would help to reduce the serious threat of Communism in Italy, would be made possible under the Celler bill.

At this writing the bill is still awaiting committee hearings.

—Tom Seess

"YOU STILL HERE?!"



THE HOUSE JUDICIARY committee approved President's Eisenhower's civil rights program after having made four amendments to make it "less unpalatable to the South."

House passage is considered a foregone conclusion.

The bill would establish a six-member bi-partisan commission to investigate complaints that citizens are being deprived of their right to vote or subjected "to unwarranted economic pressures" because of color, race, or national origin. There was sharp difference of opinion as to the effect of the amendments made on this section of the bill.

The bill would also create a commission to investigate infringements of civil rights, establish a civil rights division in the Justice Department, and permit the Attorney General to seek court action against civil rights violators.

IN THE UNITED STATES SENATE, a subcommittee was scheduled to end hearings on the civil

rights legislation around the middle of March in accordance with a vote taken February 18 over Southern objections. After that the measure goes to the full Judiciary Committee of which Senator Eastland of Mississippi is the chairman.

Civil rights backers on both sides of the aisle are determined to force the bill to the floor soon enough to wear down a filibuster—which would muster perhaps 20 Southern Senators—long before adjournment fever sets in. Administration leaders have predicted Senate approval before Easter.

SENATOR PAUL DOUGLAS, Democrat of Illinois, has asked for an anti-lynching bill on top of the administration's civil rights program. The senator also called for enactment of a bill to make bodily attacks on uniformed members of the armed forces a federal offense.

"Our treatment of the Negro is a national sin," said Douglas.

—Cliff Thomas

The Churches and Integration *Church Life*

"ELEVEN O'CLOCK SUNDAY morning," it has been said, "is the most segregated hour of the week in America." The terse remark accents the fact that integration seems to come hardest in churches—the very point where it is most ridiculous not to have it.

Why this is the case is not easy to explain. Is it because church affiliations are tied closely with people's personal and social life? Or maybe the matter can be crossed off as just another way in which prejudice and its discriminations are unreasonable.

The problem remains, however, as to what can be done about it. Nowhere is there a more crying need for change. The refusal to accept brothers in Christ is the failure to accept a basic tenet of Christianity. With refusal, comes a host of spiritual problems that can sear the roots of a person's spiritual life. ("Ethical schizophrenics," Rabbi Ronald Gittelsohn calls Christians and Jews who segregate.)

At the same time, discrimination works havoc with members of minority groups; of those who keep their faith, heroic virtue is often demanded.

The Gospels in Action

In the light of these facts, the story we present on the Christian Family Movement (page 1) is particularly interesting. One CFM group concluded after their six inquiries on Social Harmony that it took "more than good

will to make integration work." The work of the Christian Family Movement, we feel, goes farther than good will. And the results, I am sure you will agree with us, point out a realistic application of the gospels in action.

It was with some hesitancy that we decided to print the story. Though the results were often positive, they might seem to point a questioning finger at people who are trying to face a problem around which there is much emotion. This is certainly not our intention. Rather, we believe that it indicates the depth and intensity of prejudicial feelings, and the way they are embedded in the warp and woof of family, parish, community life.

Changing the Somber Fact

The applications no doubt extend much farther than the parish. But to date, we have yet to note a more positive way of changing the somber fact about "11 o'clock Sunday morning." More important, the work can stand as a beacon, showing a way toward real Christianity.

CFM's planning a series on such a controversial subject took courage. Implementing it, in the hundreds of meetings throughout the country, also took courage. And the many good actions, big and small, that came out of CFM meetings when consciences were awakened demanded—and, at the same time, are fruits of—that same kind of courage.

—Betty Schneider

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Views

Race Violence in Northern Cities

A 17-YEAR-OLD NEGRO high school honor student was slain in Chicago last month. The confessed killer, a 17-year-old white freight caller, told police his only motive was that the Negro was in "white territory."

Victim Alvin Palmer was waiting for a bus at 59th Street and Kedzie Avenue in Chicago the evening of March 11. Killer Joseph Schwartz, cruising aimlessly in a car with a group of other white teen-agers, sighted Palmer.

"I'm going to get that guy," his companions said Schwartz declared. Grabbing a 15-inch long sledge-like hammer from the car floor, he leaped from the car.

The other youths drove on for several blocks, parked the car, and ran back to see what was happening at the bus stop corner. When they arrived, they said Schwartz was standing in front of Palmer with hammer upraised. Schwartz asked the group, "Are you ready?" meaning were they prepared to support him.

Then, they said, he quickly swung the hammer, just once, to Palmer's head.

REV. JOHN E. COOGAN, chairman of Detroit's Commission on Community Relations, called demonstrations against a Negro woman who moved into a white neighborhood "a disgrace to our community."

Nightly last month crowds demonstrated at 12356 Cherrylawn, site of a house recently purchased by Mrs. Ethel

Watkins, a Negro seamstress. Police reported dispersing crowds of from 100 to 150 people from in front of Mrs. Watkin's home.

Crowds also gathered at night in front of the home of Mrs. Eugenia Nowak, 12105 Cloverlawn, two blocks from Mrs. Watkins' home. Mrs. Nowak, a white woman, had sold the property to Mrs. Watkins. Police posted around-the-clock guards at both houses.

In a statement criticizing area leaders Father Coogan said, "Perhaps the most humiliating phase of the situation is the slowness of area leaders to show the social responsibility called for to oppose and rebuke such ganging up against decent citizens." Father Coogan is head of the department of sociology at the University of Detroit.

A COLORED MAN defending his white companion from the insults of four white men was beaten to death in Boston, Massachusetts, February 16.

Edward Rose and his companion, Mrs. Delores Caria, left a cafe in Boston's South End shortly after midnight and were walking along Washington Street looking for a cab when they met four white men.

The men yelled, "Poor white trash," Mrs. Caria said. Two of the men started to beat up Rose and when she went to his rescue, two of them held her by the arms while the others beat Rose. Mrs. Caria's screams finally brought help but not until the men had escaped in a car.

Urge Integration

AN INTERRACIAL delegation of three ministers and a Catholic priest called upon President G. S. Dinwiddie of New Orleans Public Service last month and presented a petition with 125 signatures, white and Negro, asking for a positive program of bus desegregation.

NEGROES IN NEW ORLEANS, Louisiana, filed a Federal Court suit challenging a state law which bans mixing the races on the city's buses.

The suit, filed by an attorney for the NAACP, asked the court to issue a temporary order restraining the city from enforcing such segregation laws. The suit charged that the law cannot be enforced because it is unconstitutional and opposed to the fourteenth amendment to the Constitution.

Integration Works

SCHOOL INTEGRATION in the nation's capitol is described as a "miracle of social adjustment" in a report written by C. F. Hansen, assistant superintendent of Washington, D.C. schools.

In his careful study Dr. Hansen points out that, contrary to the charges that schools had been hastily and thoughtlessly desegregated, the project actually was under study for 15 years and full preparations made for it—because separate-but-equal had proved a failure. Disciplinary problems were actually low, he declared, and movement of whites to suburbs was no greater than elsewhere.

Integration tended to lift standards rather than lower them, the report concludes.

COMMENTING for "Southern School News" on the effect of de-segregation in Baltimore, Maryland, schools, Superintendent John H. Fischer stated last month:

"On the basis of our experience it

seems clear that by desegregating our schools we have substantially improved the educational opportunities of Negro children without reducing in any way those available to white children."

Study Voting

FIFTY-FOUR PERSONS have been summoned to appear in Monroe, Louisiana, before a Federal grand jury investigating civil rights violations. Vote registrars from Bienville, Grant, and Jackson parishes (counties) along with 41 persons from DeSoto parish were subpoenaed.

The group includes White Citizens Council leaders who instigated the challenging and scratching of many names from vote registration rolls. Also called are many whose registration was challenged.

Bienville and Jackson parishes show a substantial decrease in Negro voters between May and October, when rolls closed for the presidential election.

Burn Crosses in 2 Dixie States

A SIX-FOOT WOODEN CROSS was burned in front of the integrated St. Anne's Catholic School in Rock Hill, South Carolina, recently. It is the first time in three years of integration that any incident has occurred.

St. Anne's Parochial School is under the direction of the Fathers of the Congregation of the Oratory of St. Philip Neri. The school is conducted by lay teachers. St. Anne's is the only inte-

grated school in the area.

A GROUP OF ROBED MEN burned crosses at Spring Hill, Alabama, College, and in front of a Negro home in Mobile, Alabama. Spring Hill, under the direction of the Jesuit Fathers, was integrated three years ago and has about 40 Negro students.

Students had earlier routed a group attempting to burn a cross on campus.

Beinville parish listed 5,328 white voters and 587 Negro voters in May as compared to 5,282 white voters and 35 Negro voters in October. Jackson parish in May had 5,457 whites and 1,113 Negroes and 5,534 white and 167 Negro voters in October.

DeSoto and Grant parish voting rolls showed increases for the same period of both white and Negro voters.

Student Protest

IN LORMAN, MISSISSIPPI, 570 Negro students of Alcorn A. and M. College left school in protest to a professor's "Uncle Tom" attitude, saying they had no other choice as honorable Americans. The students rejected a last minute appeal by Clennon King, Negro history professor, who asked that they re-read his eight articles published in a Jackson, Mississippi, newspaper. He offered to resign if the students still rejected his beliefs.

In one article the professor called for more Negroes of the "Uncle Tom" type—a personification of the humble, servile Negro.

Students returned to classes after King resigned.

Bishop Jeanmard

BISHOP JULES JEANMARD, who excommunicated two Erath, Louisiana, women in November 1955, for beating up a teacher of integrated catechism classes, died February 16, after a long illness. The ban on the Erath women was lifted by the bishop when the women apologized.

Twenty-two years earlier Bishop Jeanmard acted to avert a riot in Lafayette. As a result of a public reading of Ku Klux Klan members, townspeople were on the verge of rioting. Bishop Jeanmard told the people to return to their homes.

In keeping with a wish in his will, the Bishop's body was laid in state in St. Paul's Church, a parish for Negroes in Lafayette.

Attack White

LAMAR WEAVER, 29-year-old white clerk at a Birmingham, Alabama, steel mill, fled the city March 6 after an attack by a crowd of white men.

Friend of Negro integration leader Rev. F. L. Shuttlesworth, Weaver went with the minister and his wife into a white waiting room in Birmingham. The Shuttlesworths took a train to Atlanta, Georgia.

As Weaver left the station to get his car, he was attacked. He was fined \$30 in court a short time afterward for rocketing into traffic with his car after the crowd had smashed its windows and slashed the top. He had asked for an immediate trial so he could leave town.

Koinonia Hit

AFTER FOURTEEN YEARS of peaceful existence, Koinonia Farms near Americus, Georgia, a farming community of 60 Negro and white members, is faced with closing. In the last seven months Koinonia, a Greek word meaning community, has survived bombs, bullets and fires. Now an eco-

nomie boycott threatens to close it.

Rev. Clarence Jordan, a white man and co-founder in 1942 of the non-profit non-denominational corporation, describes the farm as a religious community "practicing Christian brotherhood."

The trouble started when Dr. Jordan, a graduate of the University of Georgia, announced his willingness to sign the applications of two Negro students for admission to the University. The first shots from a passing auto were fired soon afterward. Matters took a turn for the worse when a folder came out advertising Koinonia's interracial camp for children.

Library Ban

SAMUEL MURRAY, a Negro upholsterer, has threatened the trustees of the Purcellville, Virginia, public library with legal action for refusing him service. In a letter to the trustees Murray's lawyer advised library officials that he would bring suit unless Mr. Murray was given his full rights under Virginia law which provides that libraries be free to all inhabitants.

The chairman of the library board said that the trustees felt that to allow Negroes to borrow books from the library would not be in the spirit of the citizens who organized the facility in 1937.

Flout Bus Law

THREE COLLEGE STUDENTS, convicted of violating the Tallahassee, Florida, bus-seating law, received the maximum penalty of a \$500 fine and 60 days in jail from City Judge John Rudd.

The students are Joe Spagna, white, of Florida State University, an all-white school, and Johnny Herndon and Leonard Speed, Negro, of Florida A. and M. College, a Negro school. The three sat together on a city bus January 19 in defiance of a bus driver's order. The incident occurred a few weeks after the city passed a seating ordinance designed to keep white and Negro riders separated. An attorney representing the students said he would appeal the conviction in the Leon County Circuit Court.

Credit Union

NEGRO LEADERS in Montgomery, Alabama, in an effort to encourage thrift and free Negroes from the grip of small loan companies, are organizing their own credit union.

Formation of the credit union, to make money available at low interest rates, is the second major step in the Montgomery Improvement Association's campaign to improve Negroes' living conditions in Montgomery. It was the M.I.A. that conducted the year-long boycott against segregated city buses that ended with a federal court order to desegregate buses.

Purpose of the new economic venture, according to Rev. M. L. King, Jr., M.I.A. head, is twofold: to encourage Negroes to save money by investing it in the credit union at \$5.00 a share, and to provide a borrowing source for Negroes who have paid as much as 700 per cent interest on small loans from privately operated companies.

—Clif Thomas

CFM's Social Harmony

(Continued from page 1)

concerns the parable of the Good Samaritan—an obvious example of the Lord's attitude to prejudice and discrimination. (A gospel inquiry consists of relating a passage of the gospels to the members' lives, with a specific action to effect this application.) A south side group decided the appropriate action would be to help motorists stuck on a highway—when the opportunity presented itself. A group on the north side similarly missed the point.

In a parish on the northwest side, the group found the field of observation and action to be their own personal attitudes. While taking all six inquiries, the meetings were occupied with analysis of their conception of minority groups with the members attempting to form judgments according to the Church's social doctrine. In line with this, these CFMers attended a lecture given by Thurgood Marshall, national counsel of the National Association for Advancement of Colored People.

Another group in a northern suburb felt it could observe the racial situation only by inviting speakers to the meetings. They heard representatives from the Catholic Interracial Council and the American Friends Service Committee (Quakers). In connection with the inquiry on recreation and entertainment one member of the group did background study of laws governing pertinent social situations—and astounded the group by showing that many of their unquestioned social customs are violations of the law.

Also in a north side group, the inquiry on economics inspired one member to action. This individual, who is in charge of personnel in his office, hired a Negro to fill a vacancy (against the opposition of everyone else in his place of business) "even if it meant my job." When this action was reported at the following meeting, the rest of the group was strangely noncommittal—and no other members could report on any actions performed.

Concern for Jewish Neighbors

Another group on the north side is located in a neighborhood with a large number of Jewish residents. This group adapted its inquiries to meet this situation, as they felt more intimately concerned about their relations with their Jewish neighbors. A Jewish couple was invited to attend a meeting during which Jewish-Gentile relationships were discussed. The CFMers were told frankly that, while there was no discrimination as such against Jewish residents in the neighborhood, there was a marked lack of friendship.

This initial effort to break down a wall was so mutually rewarding that it was decided to continue the relationship by giving a party. The lead couple of this CFM group, who were giving the party, had relatives owning and occupying an apartment building with a basement ideally furnished for such an occasion. But when the relatives were asked for use of the basement, the response was, "We don't want those Jews coming in here. They'll be noisy and crude—and want to buy the building." The relatives later relented, but the CFM couple held the party in their own home with four Jewish and seven CFM couples as guests. The party was a success, and the Jewish couples now want to start "something like CFM" in their synagogue!

Offers to Invite Negro

From a group on the southeast side of the city, one CFMer reported that she teaches in a predominantly Negro high school. She proposed inviting a Negro couple to a meeting, giving everyone an opportunity to establish a personal relationship with the couple. This suggestion aroused bitter hostility

from the group . . . and no Negro attended its meetings.

CFMers in a southwest parish themselves belong to the local "community association" whose purpose is the poorly disguised objective of keeping minority group residents out of the neighborhood. (See story exposing "Community Associations" in last month's **COMMUNITY**, reprinted from Chicago CFM federation's newsletter.) These couples concentrated on study of the Church's teaching on interracial relations. Here again action was taken only in the realm of personal attitudes and dealing with communication of prejudice to the couples' children.

Marked Change Noted

A south-suburban parish has a history of racial tension. Here a few years ago the parish high school refused to allow the band from another Catholic high school to play for a dance—the saxophonist was a Negro! Some of these CFM couples are "refugees" (as they call themselves) from changing neighborhoods. With the Social Harmony program providing a reasoned approach to the situation, a marked change of conceptions, and misconceptions, was noted by the chaplain during the course of the inquiries. Actions were limited to their own expressions of prejudice, but when the program was completed, some of the members stated that they would remain in their neighborhood even if it should change.

CFMers in an all-white parish on the south side took two Social Harmony inquiries, with the chaplain's instructions to omit that on housing. This group was not able to produce observations or actions on the problem.

Finally, a few weeks before Christmas, one member proposed the group's making up a basket of food and clothing for a needy family. The group was enthusiastic, but limited the idea to giving the basket to a family from their own parish or the next parish south (also all white).

Where Find Needy Family?

"What if neither parish has a needy

in possession of the money collected to fill a basket with food and clothing. When another member of the group asked what happened to the list of seven families, he reports, "You could have heard a pin drop—until the subject was changed."

(The CFMer who had contacted the seven families did see to it that they were able to spend a joyous Christmas without empty stomachs—and hearts.)

Form Personal Relationships

Many CFM groups in the city did establish personal relationships with individuals of minority groups. Some visited interracial centers, many invited Negro couples to their meetings. One north side couple had an African Negro couple in their home for a few days, but after friends had met this couple (and been impressed) the comment was, "Of course, African Negroes are different than American Negroes!"

A south side parish which is completely white began the inquiry pro-

ance with organizations working on problems of this minority. These actions the group is planning to continue.

Encourage Work for Integration

At present one area of the city is, in some respects, interracial. Here the CFM group is integrated. Through the course of the inquiries and study of the interracial experiences of the neighborhood, the group concluded that "more than good will is needed to make integration work." As actions this group contacted the local community newspaper and real estate agents, encouraging their continued efforts to achieve a full integration.

General consensus on the CFM Social Harmony program is that the concentration on this highly-charged subject was valuable in that it made possible a rational analysis of the situation in the light of Christian justice and charity. All CFMers had to spend some time observing and discussing the issue—and judging it according to the social doctrine of the Church. A number of groups got no further than working on their own attitudes, such as the south-side group which resolved to "say a prayer whenever expressing prejudice by word or action." A north side CFMer believed that "the members at least developed a realization of their moral responsibility in this situation."

For the groups which were able to go beyond themselves and work in the social atmosphere around them, contact with Negroes destroyed their old fallacies and showed them the immediacy of the problem. After a visit with a Negro family, one white CFMer remarked that she "felt personally involved in the situation."

Perhaps the value of the Social Harmony inquiries, experienced by all CFM members, is illustrated in the observation of a CFMer in a racially-tense parish. This woman is attending night school, and in her class of 17, 12 are Negroes. Although her husband does not exactly approve of such fraternizing, she has become friendly with many of her classmates. During the course of one CFM meeting this woman announced, "You know, all Negroes don't look alike." She continued with, "And some of them are nice." Her conclusion was, "I think we're prejudiced against them because we don't actually know any of them!"

—Anne-Marie Murray

Recently a student at Marquette University, Milwaukee, Wisconsin, Anne-Marie is now on the national headquarters staff of the Young Christian Workers



CFMers, gathered in national convention at University of Notre Dame last August, hear Archbishop Joseph Rummer of New Orleans (inset) in famous outdoor grotto.



Discussion in small groups like this one at the national convention is a distinctive feature of all CFM meetings.

family?" queried the author of the proposal.

"Then we'll find one some place else," was the reply.

"Well, I have the names and addresses of seven families in dire need right now—but I think it only fair to tell you that all the families are Negro."

After a moment of dead silence someone said, "Our parish must have one needy family," and the discussion was closed.

As it turned out, neither white parish had a needy family. Four days before Christmas the group still had no family (acceptable family, that is) to receive the basket, and again one of the seven Negro families was proposed.

But when the group met again after Christmas, they found themselves still

program with a rather "neutral attitude." As an action the section visited an organization working for better race relations. They met some of the Negro members and spent two hours discussing interracial relationships. In their own words, they were "really struck." When this experience was reported the following week, their enthusiasm—and insight—radically changed the concept of a couple who had been unable to go with them.

On the southeast side of the city there is a growing community of Spanish-speaking people. Here CFMers found a fertile field of action. During the inquiries these couples observed the need for helping the children prepare for First Communion, taking people to religious instruction, and assist-

Housing Biggest Challenge

Spotty but Persistent Progress in Ending Racial Ghettos, NCADH Head Notes

THE ULTIMATE DESEGREGATION challenge, particularly in the North, is to eliminate racial ghettos by opening the whole housing market to all.

Progress has been made in the past 15 years in widening opportunities for all groups in employment, public accommodations, recreational facilities, and education. Desegregation has been successfully achieved in Washington, D.C. and in the armed forces.

But—as Walter White pointed out in his last book, *How Far the Promised Land*—strides toward full democratic equality have taken place “in all fields save one, where progress has been spotty and isolated, where the reactionary enemies of enlightenment seemingly remain firmly entrenched. This field, in which it is difficult to see much concrete evidence that any general advance has been made, is housing.”

The “housing lag” is apparent in a recent nation-wide survey made by the *Catholic Digest*. While eight out of 10 whites agree with the Declaration of Independence that “all men are created equal,” only four out of 10 would be willing to live next door to a Negro. Only five out of 10 would be willing to live in the same neighborhood.

As the *New York Times* concluded in a special series on integration in the North, “Many who publicly state their belief in equality of rights and opportunity for all fail to extend this conviction to the matter of housing in their own neighborhood.”

“Integration is like a super highway,” one person told the *Times*. “It’s a wonderful thing—just as long as it doesn’t run through my back yard.”

More Segregation

It is a sad reality that in 1957 the trend in most of our cities and suburban areas is toward further residential segregation. The principal contributing factors are: the restricted private housing market, urban renewal and urban redevelopment plans, expanding all-white suburban areas, racial changes in existing inlying neighborhoods, and increasing occupancy of public housing by minority families.

The emerging picture is of a central city, occupied by an increasing proportion of minority families, surrounded by lily-white suburbia.

United States Housing and Home Finance Agency Administrator Albert Cole, in appearances before Senate and House committees and in letters to the National Committee Against Discrimination in Housing, denied charges that the government was fostering segregation. He asserted, however, that the local community must be permitted to determine for itself the racial occupancy pattern to be followed in all federally-aided housing.

COMMUNITY patterns have been shaped by federal standards of construction, planning, site development, size, and so on. Yet, while the federal housing agencies no longer oppose open occupancy, they continue to sanction segregation.

• The Public Housing Administration reported that only 16.9 per cent of federal low-rent public housing projects were occupied on an integrated basis as of March 31, 1956. (This is an increase, however, from the 7.2 per cent that were integrated in 1952.)

• The Urban Renewal Administration revealed that two-thirds of the families displaced by urban renewal and Title I projects were non-white. With only 14 new projects on vacant land, 34,000 housing units are being lost in the renewal process.

• The proposed occupancy for 85 redevelopment projects was listed as: 63 available without regard to color, 20 restricted by race, two unclassified. Of the 20 projects with restrictions, 13 were on sites where the housing had

been interracial.

• With regard to FHA- and VA-insured housing, reliable estimates place the amount available to minority families at approximately one per cent of the new construction. Even that portion is largely in segregated projects.

Signs of Progress

Yet, viewing the entire housing scene, there are some signs of progress. For example, an article on “Attitudes Toward Desegregation” in the December *Scientific American* reported that in 1942, two-thirds of the white population objected to the idea of living in the same block with a Negro; today, a majority would not object.

Also, the number of successful private open occupancy developments around the country is growing. Fifty unrestricted developments, ranging from 10 to 300 units, were found this year in a survey made for the Commission on Race and Housing.

Individual minority families are finding it somewhat easier to find homes in previously all-white neighborhoods and to obtain mortgage financing.

An increasing number of neighborhoods are being discovered where minority families have lived without causing panic or flight by the white residents. Washington, D.C., for example,

reports widespread dispersion of its minority population.

Citizens Band Together

Most important, perhaps, is the growing understanding of the crucial importance of eliminating residential segregation if our democratic fabric is to remain whole. Reports are being received from all over the country of citizens banding together on national, state and neighborhood bases to work to increase equality of opportunity in housing.

Last May, for instance, the Presbyterian Church of the United States of America approved a resolution, urging church members to sell houses to minority families; and in June the General Council of the Congregational Christian Churches exhorted churchgoers to “support non-segregated practices in selling, buying, and leasing property.” Educational and study material is being circulated to all churches in these denominations.

State, National Committees

State committees against discrimination in housing have been organized in at least five states. The National Committee Against Discrimination in Housing is receiving increasing recognition and requests for assistance.

NCADH’s new bi-monthly publication, *Trends in Housing*, after only three issues has over 1,500 subscribers from cities and hamlets in all sections of the country. There is a thirst for information, for aid, for the tools to effect change in housing patterns.

Increasing emphasis is being placed on legislation to bar discrimination in housing. At least a dozen states now have laws which ban discrimination in any housing receiving various types of government assistance.

Many State Housing Bills

New York State has gone furthest of all in barring discrimination in publicly-aided—including FHA- and VA-insured—housing. At the present time, bills modeled on the New York statute are being introduced in at least 10 state legislatures.

Meanwhile in New York State a Fair Housing Practices Bill is pending, which would prohibit discrimination in private housing. Many of these pending measures stand real chance of passage. Support for the campaigns is coming from all segments of the community, with most bills having bi-partisan sponsorship.

This, then, is some measure of the progress being made. If we view the housing picture only from where we stand today, the outlook is a dismal one indeed. However, the sharpened interest being shown and the perhaps small but key gains that have been made very recently hold great promise for the future. —Frances Levenson

A lawyer and the executive Director of the National Committee against Discrimination in Housing, Miss Levenson has been working in the field of civil rights for over a decade. She is author of many articles on housing and discrimination.

ARE QUOTAS NECESSARY?

“Can There be Objection to Racial Quotas, Set to Maintain Interracial Neighborhood? It Seems to Me There Are Serious Objections.”

RACIAL QUOTAS—A DISAGREEABLE PHRASE. But are they, after all, necessary things to have? Are there some situations where we must limit the number of people from a particular race?

Perhaps it would be best to clarify first what we do NOT mean in this discussion of quotas.

We do not mean the procedure of limiting the members of any group on the basis that they are inferior as human beings and do not have the same rights as other human beings to equal opportunities for a good education, good housing, adequate medical care, etc.

The sad practice in some schools, for example, of allowing only a certain number of Jews, Catholics, or Negroes. Why is even this token number allowed? Perhaps the school wishes to avoid the stigma of not being liberal, or perhaps it is pressured into it. I don’t know.

Quotas for Integration

This is not, however, the kind of quota I am considering here. I am talking about quotas set to achieve integration. An example is Concord Park Homes, a private suburban development near Philadelphia. It was built with the idea of open occupancy, but this was abandoned for a quota. A recent article in *Ebony* magazine states: “Concord Park, unlike adjoining developments, committed itself from the start to the interracial principle and proceeded to practice it by basing sales on a controlled ratio of 55 per cent white-ownership to 45 per cent Negro. This ratio, reluctantly enforced by the project’s interracial board of director’s, has ensured that Concord Park remains what it was intended to be—a successful example of private housing operating without the color line.”

“It is now apparent that if the 55-45 racial ratio had not been set, the project would surely have become all-Negro, thus defeating its central purpose.”

Example of Racial Harmony

Concord Park’s “central purpose” has been to present an example of Negro

and white people living in harmony in the same neighborhood. Beside being an example for all Americans to see, Concord Park—its supporters claim—will make financing of similar interracial housing developments easier in the future. Banks and others who loan money for housing will be able to see that such an investment is financially sound.

Furthermore, it is pointed out by those who favor the use of quotas in these special situations, the quota is meant to be only a half-way house. When this example has really had its effect and all neighborhoods will accept Negro families, the day of the quota will be over.

Serious Objections

Can there be any objection to a racial quota for this purpose—maintaining an interracial neighborhood? It seems to me that there are objections, serious objections. My objection is that it is racial discrimination without prejudice—but still racial discrimination.

In order to go into it more deeply we need to talk about our goals. What should be our goal in housing, say (or in any other area)? Equal opportunity? Or integration—racial groups living in the same neighborhoods?

It seems to me the goal should be equal opportunity. **Planned, controlled, “percentaged” integration is to be avoided as much as segregation.**

Our goal is justice to each person in providing equal opportunities in housing. Segregating people in different neighborhoods according to their color or allowing a certain number of people of each color into a neighborhood seems to me the same basic evil. In either case we are still including or excluding on the basis of color.

Neither freedom of housing opportunity nor freedom of movement is achieved. Granted that the individuals who come within the quota are enjoying freedom of movement—the first individual who comes after the quota has been filled is told “No” purely on the basis of race. He is told “No” not be-

cause he is feared or hated—but because of his race. And that is my definition of discrimination.

Convincing Bankers

What about the other points which were made in favor of quotas? I cannot see that an interracial housing development would convince bankers and other housing financiers any faster than an all-Negro housing development. Aren’t they afraid that money will be lost? If this is proved false by Negroes’ making a good record on payment, would not the next loans be obtained easier? Why must bankers be shown an “interracial neighborhood” before the house financing problems of Negroes become fewer?

I wonder also whether the example of Concord Homes will go far in convincing prejudiced individuals who object to Negroes in their neighborhoods. Prejudice is by definition an irrational thing. Personal experience and religious convictions are (I believe) the only things that can change what is often an emotional block.

Integration versus Equal Opportunity

Considering this problem seems to force us to look closely at our goals. Is integration after all what we are working for? Isn’t it rather equal opportunity? Equal opportunity in all areas of human life, for everyone, without any regard for the superficial difference of race?

If by some remote possibility people actually preferred to live in communities of their own race (and I find it hard to imagine this because religion, economic level, and cultural interests are a much more real basis for a community), I could not oppose them with some picture of my own of the ideal interracial proportions for a community.

As long as a community is ready to welcome members of other races, religion, nationalities, etc., I would see no reason to insist that it have a representative from each racial and cultural group.

We are still far from this situation, however. This is what we must turn our attention and energies to: achieving open occupancy in every American community. Without quotas!

—Ann Stull

Ann is a Chicago teacher and former Friendship House staff worker. She wrote “Hyde Park—Community of Contrasts” in last month’s COMMUNITY.

Report from Germany

Bonn, Germany

WHAT ABOUT THE lay apostolate and Catholic Action? First I would like to make a general statement that holds for most if not all of Western Europe. I would like to emphasize very strongly that all of those things that you have been reading about: Revolution in a City Parish, Abbe Michoneau, the liturgical movement, priest-workers, etc., etc., are all one tiny, tiny drop in the big bucket of teeming European humanity.

The work, my friends, lies ahead, even for Europe, and quite frankly I have seen a lot of wonderful things in Europe, but when it comes to "lost causes" like Friendship House's work, I have seen nothing yet that compares to what is being done in Chicago.

Now, in all fairness I want to say that good things over here like Editions du Cerf, etc., are real enough. But they are like the tiny South Sea Islands in the vast Pacific. They are not the thing that hits you in the face.

Paganism, Materialism Rampant

The thing that hits you in the face is rampant paganism and materialism, far worse in many ways than in the states. True, there are the cathedrals and monuments, but those are the heritage of the past. But the overwhelming atmosphere of the movies, the press, the daily life of the people is pagan.

I am a little tired of hearing all this hero-worship of Europe as the be-all and end-all of the lay apostolate and Catholic Action.

It is inspiring to go to St. Severin Church in Paris, where there is liturgical participation, but St. Severin is just a wee nook in the vast reaches of Paris—the real Paris is the mile upon mile upon mile of market booths that Dave Dunne and I saw one Sunday—that's where the teeming masses are. While there are teams at Mass, here are the teeming masses.

Now, that having been said, there are, indeed, many positive beginnings, and positive undercurrents.

Perhaps the two things that impress me most in Germany are: (1) the liturgical movement, and (2) the Una Sancta movement. Both have far reaching consequences for the entire world. And both are intimately connected.

Liturgical Movement Flourishes

I really think that Germany is in the lead in the liturgical movement, even over France. France has developed it better in certain aspects and in some cases is more mystical, but in Germany the movement is far more widespread.

I have yet to go to Mass where there



BAPTISTRY IN AACHEN. "Joy of joys, I have seen very little junky art in German churches."

is not some evidence of participation. The people pray parts of the Mass in the vernacular, sing very, very much, and sing excellent hymns.

Joy of joys, I have seen very little junky art in German churches and never heard a hymn in bad taste. (Not once anything so terrible as "Oh, What Could My Jesus Do More?" or "Fragile as a Bark," or "Goodnight, Sweet Jesus.")

Furthermore, on an average, the sermons are actually good. Indeed, they really give sermons over here.

Benedictine Abbeys Are Source

In some cases the liturgy is applied poorly, in some cases it is sloppy, but always it is there. And the Mass is real and alive. The outstanding sources are the Benedictine abbeys Maria Laach and Beuron.

Particularly in liturgical art is there a tremendous impact in Germany. This was partly a result of the war. Since such a great number of churches were destroyed, Germany was forced to build new ones.

To their everlasting credit, the bishops had the foresight to build them along good contemporary lines, with imagination, daring, and vigor. (One church has two tabernacles, one for Scripture and one for the Eucharist.) Another church has a communion rail which is simply an extension of the altar.

Everywhere Evening Mass

Evening Mass is offered as a matter of course nearly everywhere and is a real boon to working people.

The bishops are also very forthright on social questions, have warned that German materialism may be more dangerous than Communism, and many programs have been inaugurated for welfare, the refugees, and social action.

—Adolph Schalk

Free lance writer, Adolph was formerly editor of TODAY magazine. He wrote "Germans Seek Race News" in the February 1957 COMMUNITY.

THE CATHOLIC WORKER

THE organ of the Catholic Worker movement; this monthly paper was started by Peter Maurin, French peasant agitator, 22 years ago, with the aim of bringing Catholic Social teaching to the man in the street. He lived from 1910 in Canada and the United States until he died in 1949 on one of the Catholic Worker farms which was being used as a retreat house. Educated as a Christian Brother, he gave his life to the poor and destitute, and grappled with the problem of the machine, unemployment, the needs of the worker for the ownership of land. Personalist and communitarian, he upheld man's freedom, which was not to be won by the use of force, by class war or international war. Some of his "paragraphs" are reprinted every month in *The Catholic Worker*. Also articles about the houses of hospitality which he was responsible for starting, letters from the land, from the marketplace, on Peace, The State, Work in factory and field.

Subscription: 25 cents per year.

Sample copy sent on request.

THE CATHOLIC WORKER

223 Chrystie Street
New York 2, New York

Reformed Liturgy of Holy Week

THE PEOPLE HAVE BEEN separated, unfortunately, from the true liturgical life. A patient work of re-education, spiritual and technical, is needed to bring them back to an active, enlightened, personal, communitarian participation.

This is a work that is not done in a year. It requires generations. But it must begin.

Let us begin with the liturgy of the great mystery of the Lord's Passion, Death, and Resurrection. This must be celebrated everywhere, from cathedral churches to small country churches, because Holy Week, all of Holy Week from Palm Sunday to Easter Sunday, is not only one of the great festivals of the liturgical year. It is the solemnity par excellence of the whole Christian people; and the whole Christian people has the right to be able to celebrate not just a part but all parts.

Cathedral or Country Church

That is why a two-fold rite is provided for in the new Ordo of Holy Week—the solemn rite with the sacred ministers, and the simple rite which can be celebrated by one priest alone with the help of some altar boys properly instructed.

The great cathedral and monastic churches will be able to celebrate these rites with all the splendor they deserve; but this is not the essence. Just as fruitful, even if much simpler, provided they are worthy, decorous, and devout, will be these functions when they are celebrated by a worthy country pastor, aided by his altar boys and surrounded by his parishioners, who

have grasped the sacramental value of these sacred actions.

Holy Week, celebrated with this awareness and this living participation of the whole Christian people, will also have another result, just as valuable and desirable: a re-appreciation of the Sunday.

Easter Throughout the Year

When the faithful have really grasped what Easter is, and when the idea has become familiar to them that the Sunday, the day on which the Lord arose, is dedicated in the first place to renewing the Paschal mysteries, then every Sunday will be considered an Easter continued throughout the year.

Then too the Asperges, for example, will reacquire its true value as a re-evocation of one's own baptism; then the Sunday will return to being the Lord's day, the day on which every Christian feels the need to enter God's house to hear the word of God and quench his soul's thirst at the fountains of grace which are opened in the celebration of the divine mysteries.

These are the bright prospects which our Holy Father Pius XII must have had before his eyes when he took upon himself the responsibility of a liturgical reform as courageous as the reform of Holy Week has been.

—Rev. Ferdinand Antonelli, O.F.M.

An official of the Sacred Congregation of Rites in Rome, Father Antonelli is considered a key man in all liturgical reform. The above is an excerpt from his talk to the International Congress on Pastoral Liturgy, held in Assisi, Italy, last fall.

Father McShane Appeals Education

New Orleans, Louisiana

A JOSEPHITE PRIEST working in South for more than 20 years and always among Negroes, I had been pastor of St. Lucy's Church in Houma, Louisiana, for seven years. Then last autumn I was transferred to the pastorate of St. Raymond's all-Negro parish in populous New Orleans.

That meant instantly confronting an almost shattering situation. St. Raymond's parish school had shortly before been condemned as a firetrap.

Unless another school can be built to accommodate about 1,000 Negro school children, we will lose them to the public school system. Last September we lost 400 of them, as the city authorities properly held our three frame structures could not safely hold more than 600.

Former Dairy Barn

The main structure was converted from a dairy barn 30 years ago. It has two floors. Generations of Negro school children have had to climb to the upper floor from outside stairs. There are no inside stairways.

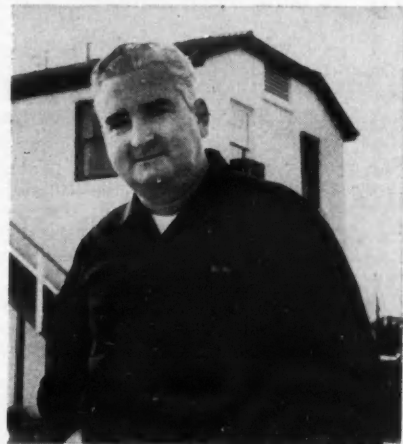
The lumber is termite-ridden. Only steel rods now prevent the walls from giving away. Both ventilation and rudimentary heating have been so poor that for years a high ratio of children, nuns, and lay teachers have come down with "flu" and suffered violent headaches.

But for these 30 years children have been receiving a Catholic education in St. Raymond's school. If it closes down, it will be a blow from which the parish itself might never recover.

Little Local Help

We shall get some help from both the Archdiocese of New Orleans and the Society of St. Joseph. But grim experience has shown me not to expect any substantial help from white Catholic lay persons in the Deep South, so many still being infected with race prejudice, despite such heroic stands as that made by Archbishop Rummel for compliance with the Supreme Court decision of May 17, 1954, outlawing segregated education.

Priests, nuns, and some courageous lay persons pray, hope, and do every-



Father John A. McShane, S.S.J.

thing possible to hasten the day of racial integration. But "Southern ways" are such that this will only be accomplished gradually, and then only at the risk of the most violent opposition.

Now, I can only be immediately concerned for the Catholic education of every Catholic child. Those in my charge are all Negro children.

In our Catholic schools they are taught they are of equal worth before God, they and their parents, with whites. No public school teacher—especially a Negro public school teacher—dare use that term "equality" without jeopardizing his or her job.

In asking your help, I can only plead an extreme predicament.

This is simply the Mystical Body of Christ in action, in which you who are more fortunate can assist those members who have little of this world's goods.

We are one in Christ, and my Negro parishioners and their children are your neighbors. Certainly they are among Christ's least brethren, who will rise up on the Last Day as your witnesses that you discerned Him in them.

—Rev. John A. McShane, S.S.J.

If any of our readers can help Father McShane, an old friend of Friendship House, his address is St. Raymond's Church, 3738 Paris Avenue, New Orleans 22, Louisiana.

BOOK REVIEWS

History of Violence

THE MILITANT SOUTH by John Hope Franklin. Belknap Press of Harvard University Press. Cambridge 38, Massachusetts. 317 pages. \$5.

VIOLENCE REPEATS ITSELF again and again in the South of 1800-1861. Militia organizations, slave patrols, the prevalence of dueling, founding of military schools, the ready willingness of Southerners to take up arms are all indications of the temperament of the South during this period.

Franklin, formerly of Howard University and now chairman of the history department of Brooklyn College, shows clearly how the ante-bellum South earned the reputation of being a land of violence. He does not, however, maintain that all Southerners were of a pugnacious bent. Rather, he feels that a minority who were of a militant disposition dominated the political and economic scene during these years. Nor does Franklin claim that

belligent dispositions were to be found exclusively in the South. Rugged individualism was the sign of the times, and the North and West both had their problem with maintenance of law and order. The unique problem for the agricultural South was in the conflict created by its half-free, half-slave society, wanting passionately to be left alone—and the industrial North's attitude that universal freedom (at least in some phases of life) was worth a try.

The author has an extensive bibliography, including hundreds of published and unpublished papers, as well as local memoirs and correspondence from all parts of the South.

His thesis, was an interesting one to this reviewer, and one that should provoke a great deal of discussion.

—Joe Powers

Joe is an active volunteer with Friendship House and other groups in Chicago.

Adds to Southern Picture

PETAL PAPER REPRINTS by P. D. East. Petal Paper, Petal, Mississippi. 36 pages. 50 cents.

P D. EAST IS A MAN you should know. He's the kind of person who adds another dimension to the picture of the South.

If you're a **damyantee** who thinks that the South is nothing but a place peopled by downtrodden Negroes and by white folks with big feet, little education, and a diabolical disregard for the welfare of their Negro brethren, meet P. D. East, and you'll be forced to admit that there's more to the South than has met your eye.

If you are a **do-nothing Southerner**—white or colored—who fears the Southern way of life is being threatened by the desegregation of schools and the death of jim crow, you are in for a shock.

A Potent Pen

If you are a **progressive Southerner** and sometimes feel that the burden of desegregation is too great for you to manage alone, then you can add a new face and a potent pen to your ranks.

P. D. East is a young, white Protestant who was born and reared in Mississippi. He is the head of a family of four: Billie, his wife; Karen, his young daughter, and Philbur, the family cat. His home is Hattiesburg, Mississippi, and he occupies the editor's chair of **The Petal Paper**, which is published weekly in Petal, Mississippi.

P.D. is an editor and writer who combines a sardonic wit with a chuckling sense of humor. Even the typographical errors in his paper seem to add to the droll character of **The Petal Paper**. It is a credit to East that he can achieve this while writing on subjects as serious as desegregation, Senator Eastland, the White Citizens Councils, and Wampus Kitties.

Rejected But Undaunted

It seems safe to call Mr. East a country editor, since he refers to himself in that light. Like many such persons he has written and had rejected a book that was done in a satirical vein on the relationship between the races of Man. Undaunted by this affront, P.D. has published a book himself. It is a series of reprints and personal comment from **The Petal Paper**.

For example, in one editorial reprinted in the booklet he rejects the magnolia as the symbol of the South and recommends that the crawfish be adopted to replace it—because the crawfish has "the intelligence to move backward, backward towards the mud from which it came."

In another, P.D. presents the talk of one Mr. Liberal L. Lucifer—The Pro-

fessional Southerner's Greatest Pain and concludes with, "That is the report of Liberal L. Lucifer's speech as we have it. We neither condemn nor condone the talk by Mr. Lucifer. It is our only desire to report, and not inform or reform, nor preach or beseech."

A Saving Gentleness

And yet there is a saving gentleness in East's writings when he speaks of



P. D. East as he sees himself.

the Christian principles of justice and charity and describes what he thinks brotherhood is. Reared in the Methodist Church, East no longer has a church affiliation because, he says, he wants to be completely free. (Whether he can accomplish this freedom by not belonging is another discussion which we won't pursue here.)

One item is worth the cost of the book itself—a reprint of a full-page ad that ran in his paper on March 15, 1956. It is a satirical piece which advertises the March 22nd meeting of the Forrest County White Citizens Council and then outlines how a person can be superior and even superior by joining the council. A picture of a jack-ass singing "sweet music" appears in the ad.

Another Articulate Southerner

So there you have him; another member to swell the ranks of that growing body of articulate Southerners which includes William Faulkner, Martin Luther King, Jr., Sarah Patton Boyle, Lillian Smith, Benjamin Mays, and Hodding Carter.

Take faith, O blighted and besotted South, while the enlightened and self-righteous North looks to its laurels.

—Eugene Huffine

Native southerner himself, Gene is on the Friendship House staff in Chicago. He has also worked at the Portland and New York Houses and has been assistant editor of COMMUNITY during his three and a half years with Friendship House.

Brotherhood in West Virginia

Huntington, and most of the state of West Virginia, is too far north to be part of the South, too much southern to be in the North, too far inland to be in the mid-Atlantic states and too far east to be Midwest.

There is no doubt about the shortcomings of Huntington as mentioned in the following interview. However, it should be pointed out that some things are in Huntington's favor as far as discrimination is concerned. There is no Jim Crow seating on public transportation. Most Negroes live in homes which appear no different from homes in nearby middle-class white neighborhoods, and many blocks house both white and colored families.

School integration was started in September, 1954, in the first and seventh grades. Last September all school segregation was ended. Negro teachers, however, are still assigned only to formerly all-Negro schools (which still have no white students), while Kanawha County (Charleston) has assigned teachers without regard to race.

"BROTHERHOOD is a meaningless word in Huntington as long as citizens are denied jobs they are qualified for, denied service in restaurants, and denied admittance to theaters because of the color of their skin," said the Rev. A. S. Parker, pastor of Ebenezer Methodist Church and president of the Huntington branch of the National Association for the Advancement of Colored People.

As a Negro who has lived in Huntington only a short time, he was asked for a statement in connection with Brotherhood week. He was speaking as an individual citizen.

A native of Philadelphia, Mr. Parker graduated from Lincoln University just before World War II. He served in the Navy from June 1942 to May 1946—most of the time as a "seabee" in a construction battalion. He was awarded two Bronze Star Medals and three Purple Heart Medals for action in several South Pacific engagements. He was hospitalized for several weeks.

His wife is a graduate of Temple University. They are the parents of four children. Mr. Parker graduated from the Bible Institute of Philadelphia in 1949. He has held pastorates at Mansfield and Woodlawn, New Jersey; Providence, Rhode Island; Ithaca, New York, and Salisbury, North Carolina.

Seeks Radio Job

His comments on Brotherhood in Huntington are not based on rumors, but on personal experience.

After assuming his duties as pastor of the Ebenezer Methodist Church last August, he sought a part-time job as a radio announcer. The 37-year old veteran of 39 months in the South Pacific has worked for radio stations in four

cities. He got his first radio announcing job with station WIBG in Philadelphia when he was 18 years old. He also had a television program in Providence.

He didn't get an announcing job here. "It wasn't because no opening was available," Mr. Parker said. "Radio announcers have been hired here since I applied for a job."

Can't Get Approval

"It wasn't because they didn't think I was qualified. Two said they liked the tape recording of one of my programs in another city. One discussed hours and salary. He said he would have to get approval before hiring me. He notified me later that he was sorry they couldn't use me."

Ironically, the tape from his last program was from a regular show he conducted on a Salisbury, North Carolina, station before coming here.

Mr. Parker has tried to buy tickets at a movie theater here. He was told at one theater, "You can't get a ticket at this window," and was directed to a door leading to a narrow dark hallway. He said the stench was terrible and probably the balcony section had not been cleaned in weeks or months. When he asked where toilet facilities were located, a door was pointed out and he was told to "go out on the roof." It was 4:00 P.M. in the afternoon and the open roof was in full view of persons working in an adjacent office building. At that time 48 persons were seated on the main floor of the large theater building.

Brotherhood Only a Gesture

"Many have no conception of the Golden Rule. They certainly would not want to be treated as they treat Negroes," Mr. Parker said. "I am supposed to be a citizen, but I don't have the privileges that are guaranteed to citizens."

"Brotherhood is just an observance—only a gesture—for many. The words which they really didn't mean are forgotten after the week. Every day should be for Brotherhood. The Christian aspect of humanity is important," he emphasized.

Mr. Parker was asked to speak at Brotherhood observances and "requested not to mention racial problems." He, of course, refused the invitation.

"Talk about Brotherhood doesn't mean anything unless you live it," he said.

"What is Huntington scared of?" Mr. Parker asked.

—Wilbert Quick

A Huntington resident, Mr. Quick says, "It's easy for me to recall my personal shift from 'anti' to 'It's right but I don't like it,' to my present attitude of wanting and working for integration."

Readers Write:

Dear Editor: Wish I knew who sent me the past year's subscription to **COMMUNITY**. If I had a dollar I would renew the subscription. The paper is informative, timely, and one of the "musts" of Catholic Action.

SISTER MAJELLA
Augusta, Georgia

Editor's Note: If one of our readers would like to see to it that Sister Majella receives another year's subscription, just send us \$1. (And if more than one reader sends \$1, we will use it to send a subscription to another person or group who cannot afford their own.) A good way to join in **COMMUNITY's** annual subscription drive . . . details on page 8.

Dear Editor: On reading the March 1957 issue of **COMMUNITY**, I was astonished to find on page 6 a picture of volunteers working for the Committee on Civil Rights in East Manhattan captioned as Friendship House volunteer and staff workers. We had given permission to use this in connection with an article describing CCRM activities.

I assume you used this picture in error; I would appreciate your making a correction in the next issue.

EDNA A. MERSON, Chairman
New York, New York

Editor's Note: Our apologies to our good friends at CCRM.

Dear Editor: Thank you very much for sending me a marked copy ("Catholics and the NAACP") of your fine magazine. I am enclosing a check for a year's subscription.

Let's hope that the article will be informative to some readers and of assistance to a very worthy organization.

REV. ARCHIBALD V. MC LEES
Brooklyn, New York

Working Together in Chicago

For Peaceful Communities

Last month we described in *COMMUNITY* how a group of Chicago friends, Negro and white, were working together on ways to prepare neighborhoods for peaceful racial integration. Here is another report on their efforts.

ONCE EACH MONTH our group of single people and married couples meets with a Friendship House staff worker to plan together how each of us can work in our own communities for peaceful racial integration.

Despite the fact that each of us lives and is working in a different type of neighborhood, certain common denominators in technique are emerging. As of our last meeting all but one of our group has affiliated with one or more policy-determining community organ-

izations. And each of us has joined with the intention of finding or devising ways of influencing that policy.

The first report at our meeting came from a colored member—a property owner—living in a predominantly white neighborhood. She has joined her local conservation organization. With a white neighbor she goes from door to door, checking property conditions. They are preparing a report from which the area council will draw conservation plans.

She has also begun making contacts to learn why many Catholic Negro children living in the parish do not attend the parish school. Already she has some evidence that the white adult parishioners appear insufficiently educated on the rights and needs of Negro

Catholics, and she has arranged to meet with a local priest who indicates a great deal of concern about the problem.

Seek Leaders to Help

Similarly, two white members of our group have noted a defection in Mass-attendance by Negro Catholics in their predominantly white neighborhood in another section of the city. They believe there is good will among many of the parish leaders, but it is latent. On the other hand the neighborhood seems to be in the firm grip of an entrenched racist home-owners associa-

tion.

Our two members at this moment are seeking out leading parishioners who feel the way they do, in order to enlist their help on working in the neighborhood. They are also taking turns attending the home-owners meetings (held in the basement of their parish church). One has been appointed to the neighborhood conservation committee.

In a future article we will describe actions other members of the group have taken, and what they propose to do.

Portland Friendship House Organization Oregon's Mother of Year

OREGON'S MOTHER of the year, Mrs. Phil Reynolds, when asked to what she attributed her success and that of her children, said, "The main thing is that my body is God's temple and I'm a servant of His. All of my success and the success of my children comes from Him."

Around this principle Mrs. Reynolds has built a good life. She was born in Kansas City, Missouri, 62 years ago. She soon moved to Spokane, Washington. She was working in a store there when she met Phil Reynolds, a railroad employee. They married when she was 20.

The Reynolds have four children and 11 grandchildren. Eldest son Jack Frederick, 39, is a mathematician and physicist at the naval reserve laboratory in Pasadena, California. Walter Cornelius, 36, is a Portland physician and surgeon. Robert Eugene, 33, former football star at the University of Oregon, now coaches football at Compton High School in Los Angeles.

The daughter, Mrs. Phyllis Smith, is secretary to her brother Walter. **Work for Racial Gains**

Mr. Reynolds is now retired from the

railroad. He is putting his time to good use building up the National Association for the Advancement of Colored People. Last year as head of the membership committee, he boosted the membership to 1,000. This year he is president of the Portland branch, and the goal is 2,500 members.

Mr. and Mrs. Reynolds have invested part of their savings in the Tri-State Bank of Memphis, which lends money to Negroes who are suffering economic reprisal when they try to enjoy their rights as citizens to vote or to integrate schools or buses.

Many groups have benefited by Mrs. Reynolds' service—the Oregon Association of Colored Women's clubs, the NAACP, and the Urban League. She is an active member of St. Philip's Episcopal Church. The Oregon Prison Association has her help in rehabilitating prisoners. She also leads a discussion club at the YWCA.

—Mabel C. Knight

Mabel has been director of the Portland House for three years. Before that she was editor of *COMMUNITY* for four years and director of New York House five years.

Washington, D.C., Friendship House Organization Plan Social Action Project

THE VOLUNTEER COUNCIL here at St. Peter Claver Center met recently and decided it was a good time to investigate the possibilities of launching another social action project in Washington.

Some time ago the Center was instrumental in forming a group from members of various community organizations in D.C. for the purpose of lessening discrimination in employment.

Previous to this we sponsored a series of teachers' teas, shortly after the 1954 Supreme Court school decision, for the purpose of bringing together in a social atmosphere colored and white teachers who would be working together in the newly integrated system. **Surveys Hospitals**

Still earlier the Center had initiated a survey of discrimination in D.C. hospitals. This survey was used as the basis of another organization's approach to hospital authorities, with the result of eliminating some discriminatory situations.

One thing that impressed the present volunteer council of the Center was the continued racial advertising in our Washington papers, especially in housing ads.

We decided that changing such housing ads would necessitate changing the practices of real estate.

Consider Organizing Interviews

With the success of our previous hospital survey in mind we decided to consider organizing interviews with the various real estate companies in Washington. We feel that information gathered from such interviewing would bring to light several areas in which steps might be taken to improve real estate practices.

The survey has not yet been launched. Presently we are engaged in the slow process of seeking advice and possible cooperation from other individuals and

organizations.

It does look, however, that come spring we will have initiated a fact-finding survey that could prove of considerable future benefit to the whole Washington community.

—Jim Guinan

Jim is director of the Washington Friendship House, St. Peter Claver Center. He was formerly on the New York House staff.

Question N.Y.C. Schools

NEW YORK CITY'S Board of Education has adopted a broad program to achieve fuller school integration by shifting students across racial residential lines. The plan also calls for equalizing standards in 900 public schools—in part by rotating teachers so that faculties in both the poorer and better areas will have the same quality of instruction.

The sweeping and controversial program was adopted without a dissenting vote. Although there is no official racial segregation in New York City schools, racial concentrations in some areas have resulted in many schools' being made up almost exclusively of white or Negro pupils.

Leave School

FOUR PROFESSORS stated last month in an *Ebony* magazine article that they resigned from the University of Alabama faculty because of the campus riots which erupted a year ago when Autherine Lucy enrolled as a student.

During the past year 21 or more teachers have resigned from the school, many as a direct result of the Lucy case, according to the magazine.

ANNOUNCING . . .

Third Annual COMMUNITY Subscription Drive April 15-June 15, 1957

LETTER TO OUR READERS

Dear Subscriber,

Your support and interest have given us much encouragement, and has made it possible for our work to continue. So many of our supporters have asked what they could do at home to further the cause of racial justice, we've decided to suggest a project that will both aid Friendship House and help others to understand our work.

As you may know, *COMMUNITY*, the Friendship House monthly paper, has never been fully self-supporting—despite the fact it's an excellent publication. Perhaps too few people know it exists. This is where you can help. We'd like to double our circulation—to raise the 7,500 now circulated to 15,000. This would put the paper squarely on its feet and would get *COMMUNITY* into the hands of many more readers. This can happen overnight if you join with all our friends and send in subscriptions.

As a starter on doubling our circulation, we're putting on a drive from April 15th to June 15th to get 500 NEW SUBSCRIBERS.

May we give you some ideas of folks who would read *COMMUNITY*?

- favorite friends of yours
- the priest in your parish
- schools and seminaries
- local libraries
- a nun, teacher, brother, or social worker
- anyone who discriminates against minorities
- anyone who doesn't discriminate
- politicians and government officials.

Fill in the subscription blanks below, or use another sheet of paper. Please keep us in your prayers.

In Christ,
Delores Price
Promotion Manager

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